



श्री विश्वंभराय नमः

Hari Sarvottamatva

(The essence of Sri Vishnu Sahasranama)



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Understanding Vishnu Sarvottamatva is foremost for a sadhaka before his sadhana through Vishnu Sahasranama. Before embarking on the spiritual discipline of chanting the Vishnu Sahasranama, it is essential for a seeker (sadhaka) to first internalize the principle of Vishnu Sarvottamatva, or the supreme pre-eminence of Lord Vishnu.

This foundational understanding transforms a mechanical recitation into a profound meditative journey, grounding the practitioner in the realization that Vishnu is the independent, ultimate reality upon whom all existence depends.

By acknowledging His supremacy, the sadhaka develops an unwavering focus and deep-seated devotion that allows each of the thousand names to resonate as a living vibration within their consciousness. Ultimately, this conceptual clarity serves as a spiritual compass, ensuring that the practice leads beyond mere material benefits toward the true goal of purification and final liberation.

Essence of Vishnu Sahasranama

HARI SARVOTTAMATVA

Overview

This document provides a detailed spiritual and philosophical exposition on Lord Vishnu's divine attributes, significance, and role as the **Supreme God**. The text elaborates on the supreme nature, qualities, and significance of **Bhagawan Vishnu** (Narayana) as the ultimate divine reality in Hindu philosophy, emphasizing his omnipresence, attributes, and role in creation, sustenance, and salvation.

Concept of Vishnu Sarvottamatva

- Vishnu (Hari) is the supreme, all-pervading God with infinite auspicious attributes, responsible for creation, sustenance, and destruction of the universe.
- He is the ultimate cause of knowledge, salvation, and the highest happiness, praised in scriptures like Vedas and Mahabharata.

Attributes and Qualities of Lord Vishnu

- Vishnu embodies all divine qualities, is beyond perception, and possesses infinite virtues like knowledge, strength, and prosperity.
- He is the source of all elements, deities, and living beings, and is described as "SarValaksHanaLaksHanyaH" (matchless in auspicious features).

Names and Etymology of Vishnu

- Names of Vishnu reflect his qualities, such as Vishwam (cosmos), Vishwaroopa (universal form), and Vishwambhara (cosmic supporter).
- The name signifies his omnipresence, eternal nature, and role as the cosmic builder and destroyer.

Vishnu as the Supreme God and Purushottama

- Vishnu is the highest among all Purushas, the Purushottama, transcending all perishable and imperishable entities.
- He is the ultimate reality, the indestructible, and the supreme soul pervading all three worlds.

Vishnu's Role in Creation and Universe

- He is the creator, sustainer, and destroyer of the universe, with the universe emanating from him.

- All divine and worldly elements originate from Vishnu, who is the divine lawmaker and presiding deity of time.

Vishnu's Names and Symbols

- Names like **Vashatkaara** and **VrushaKapaya** highlight his sovereignty, control, and role in protecting Dharma.
- Symbols such as conch, discus, mace, and bow represent his divine attributes and power.

Vishnu's Avatars and Incarnations

- Vishnu incarnates in various forms like Rama and Krishna to uphold Dharma and eliminate evil.
- His incarnations are coupled with **Purushottamatva**, emphasizing his supreme and divine nature.

Moksha and Salvation

- Vishnu is the ultimate giver of Moksha, the eternal liberation, and resides in the highest abode.
- Devotion to Vishnu is the primary path for liberation, and he is the refuge for all beings seeking salvation.

Vishnu's Role as the Cosmic Law Giver

- He governs the universe through divine laws and is the presiding deity of time and cosmic order.
- His control extends over all worlds, and he is the ultimate authority in the universe.

Significance of Vishnu in Scriptures

- Vedas, Puranas, Mahabharata, Ramayana, and Bhagavad Gita extensively praise Vishnu's glory and attributes.
- Sri Vishnu Sahasranama enumerates his divine names, emphasizing his infinite qualities and supreme status.

Vedic and Scriptural References

- Scriptures describe Vishnu as the primordial, unchanging, and all-encompassing divine presence.
- His qualities include being the support of the universe, the divine lawmaker, and the ultimate refuge.

Vishnu's Connection with Water and Cosmic Elements

- The name **Narayana** signifies his abode in water and his role as the cosmic support.
- He is associated with the five basic elements and the entire universe's origin.

Vishnu's Unique and Unparalleled Status

- He is the only one without a superior, the **Adviteeya** supreme being.
- His glory is infinite, and he is beyond all description and comprehension.

Role in Dharma and Moral Order

- Vishnu embodies dharma and acts to protect and uphold righteousness.
- His incarnations and actions are aimed at restoring cosmic order and eliminating adharma.

Names and Titles Reflecting Divine Power

- Attributes like **Vashatkaara** and **Vrushakapi** highlight his sovereignty, mercy, and role as protector.
- His divine symbols and names encapsulate his omnipotence and benevolence.

This script primarily discusses the following themes:

1. **Hari Sarvottamatva (Supremacy of Lord Vishnu):** The article emphasizes the concept of Vishnu (Hari) Sarvottamatva, which is the central tenet of Dvaita Vedanta philosophy established by Sri Madhvacharya. It highlights Lord Vishnu as the Supreme God, the ultimate reality, and the source of all creation, sustenance, and destruction.
2. **Attributes and Qualities of Lord Vishnu:** The article elaborates on the divine attributes of Lord Vishnu, describing Him as "Ananta-Kalyana-Guna-Paripoorna" (possessor of infinite auspicious qualities), free from imperfections, and the embodiment of dharma. It also explains the significance of His names, which represent His qualities and attributes.
3. **Role of Lord Vishnu in Creation and Salvation:** Lord Vishnu is portrayed as the creator, sustainer, and destroyer of the universe. He is the source of all knowledge, the ultimate support for all beings, and the bestower of moksha (salvation) to deserving souls.
4. **Vishnu as the In-Dweller (Antaryami):** The article describes Lord Vishnu as the inner activating force that dwells in every element of the universe, and everything exists within Him. He is the heart and soul of the universe.
5. **Vishnu's Incarnations and Actions:** The blog highlights the significance of Lord Vishnu's incarnations, such as Sri Rama and Sri Krishna, emphasizing their roles in upholding dharma, protecting the virtuous, and eliminating evil.
6. **Vishnu Sahasranama and Vedic Scriptures:** The article discusses the Vishnu Sahasranama Stotra, which eulogizes Lord Vishnu's attributes and qualities. It also references various Vedic scriptures, including the Bhagavad Gita, Mahabharata, and Purusha Sooktha, to emphasize Vishnu's supremacy.

7. **Vishnu as Purushottama:** The blog explains the concept of Purushottama, referring to Lord Vishnu as the Supreme Soul, the greatest among all beings, and the ultimate reality.
8. **Devotion to Lord Vishnu:** The article stresses the importance of unwavering devotion to Lord Vishnu, free from doubt, hatred, or misunderstanding. It warns against negative thoughts about His qualities, actions, or supremacy.
9. **Symbolism and Significance of Lord Vishnu:** The blog explores the symbolism of Lord Vishnu's names, forms, and attributes, such as "Vasudeva," "Narayana," and "Vrushakapi," and their deeper spiritual meanings.
10. **Role of Lord Vishnu in Dvaita Vedanta:** The article highlights the central role of Lord Vishnu in Dvaita Vedanta, emphasizing His supremacy and the importance of Vishnu Bhakti (devotion) in achieving spiritual liberation.

In summary, this scriptural commentary offers a detailed exposition of the philosophical, theological, and spiritual significance of Bhagawan Vishnu as the Supreme God, emphasizing His attributes, roles, and the importance of devotion to Him.





Understanding Vishnu (Hari) Sarvottamatva is of paramount importance since it is the first and the most important tenet which Sri Madhvacharya an incarnation of Lord VaAyu has emphatically re-established in his Siddhantha (philosophy) Madhva/Dvaita/Tattvavaada.

**naAraAyaNaAya paripUurNaguNaArNavaAya
vishvodayasthithilayonniyatipradaAya |
j~nAanapradaAya vibudhAasurasaukhyaduHkha
satkAaraNaAya vitataAya namo namaste ||**

(Mahabharata Tatparya Nirnaya)

My repeated and pious Salutations to the Supreme God
SriManNaaraayana the one...

- who is like an ocean of infinite auspicious attributes,
- who is the cause of origin, sustenance; destruction and
- supreme guidance of the universe,

- who is the giver of all knowledge,
- who is all pervading,
- who is the abiding cause of salvation (highest happiness) to the Gods/Noble and the one,
- who is tormentor (damnation/sorrow) to Asuras/wicked;

He is "**SarValakshHanaLakshHanyaH**" the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

Bhagawan Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta.

Lord Vishnu the all-pervading supreme God is the in-dweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him; He is the vital energy (Vasuretah) with golden lustre who is the cause of origin of this universe;

**ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedam jagannārāyaṇōdbhavam ||**

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable and immovable have all have originated from the Supreme God, Hari Sarvottama SriManNaAraAyana;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṁsi!

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NAARAYANA;

Names of the Supreme God Vishnu naama are not just names alone, rather they are His qualities/attributes; one has to understand them in proper perspective.

➤ Who is Vishnu?

The very first letter in the word Vishnu (V) stands for...

**VISHNU - VISWAM - VISWATHOMUKHA – VISWAMOORTHY - VISVAMBHARA -
VISWAYONI - VISWAKARMA – VISWAATMA - VASHATKAARA etc.**

Vishnu means the one who is all pervasive, eternal, beyond all boundaries and for whom there is no limit either by space, time or location.

Literally the term VISHNU indicates the one Who is verily the Tallest God, tallest in stature, at the Summit, who expands/penetrates in manifold directions/ways;

Vishnu is the cosmic builder, the one who created different entities in the Universe and also the one who destroys everything at the time of deluge. He is Creator of the Universe, whose womb is the source of origin of the Universe, Brahmaadi Devatas and Jeevas.

He is the cause of the universe, directly responsible for creation of everything in the universe. There cannot be any other cause other than Vishnu for creation of the universe. He manifests himself first before creation of the universe.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 10.8॥

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ*

In Bhagawadgita (Vibhooti Yoga) Lord Sri Krishna says "I am the origin of all creation. Everything proceeds from me. The wise who know this perfectly worship me with great faith and devotion." He is the Supreme Ultimate Truth and the cause of all causes." He has repeated this multiple times in *Bhagavad*

Gita and it is also strongly proclaimed in all the other scriptures.

yogo jnaanam tathaa saankhyam vidyaah silpaadi karma cha vedaah saastraani vijnaanam etat sarvam janaardanaat;

Yoga, JnaAna, SaAnkhya, science, arts, works, Vedas, scriptures, spiritual illumination -- all these have originated from JanaArdHana the Supreme God Vishnu.

He is beyond perception (**Adhokshajah**) through senses and beyond knowledge acquired through senses.

He is the protector of Vedas; the one who is eulogized by Vedas and the one who can be obtained by knowledge (Yatharthha Jnaana) of sacred scripts.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15.15॥

sarvasya chāham hṛidi sanniviṣṭo mattaḥ smṛtir jñānam apohanam cha vedaiśh cha sarvair aham eva vedyo vedānta-kṛid veda-vid eva chāham

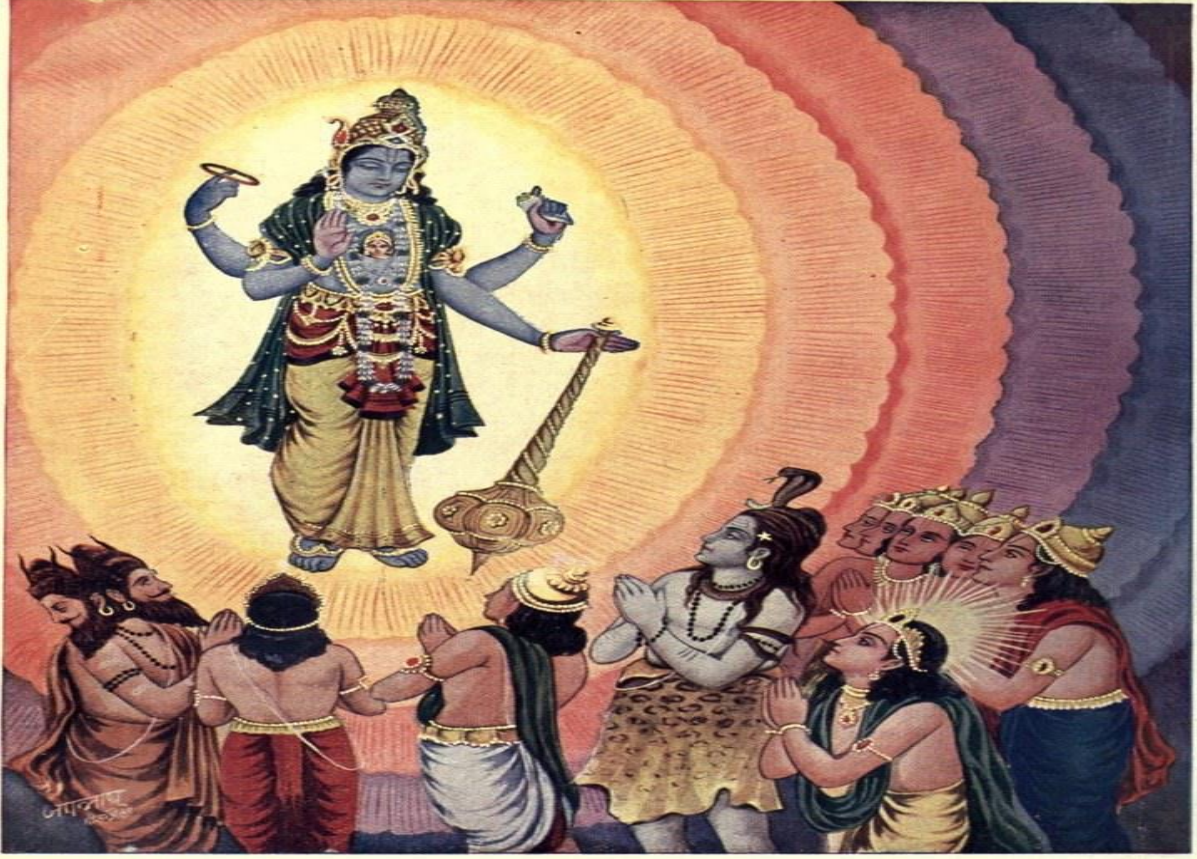
In Bhagawadgita (Purushottama Yoga), Lord Sri Krishna says that He is antharyaami (in-dweller) seated in the hearts of all living beings, and is the source of their memory, knowledge, as well as its loss. He is to be known through Vedas, He is the subject of all Vedas, the Veda Karta, and verily the knower of true meaning of Vedas;

वेदे रामायणे चैव पुराणे भारतेतथा।

आदौ अन्ते च मध्ये च विष्णुः सर्वत्र गीयते॥

'Vede ramayane caiva purane bharate tatha'
Adavantau ca madhye ca Vishnuh sarvatra giyate'

आदि, अन्त, मध्यभाग of वेद, रामायण, पुराण and महाभारत; all of them sing the glories of Vishnu the Supreme God.



The Supreme Being is called VASUDEVA

(Surya Siddhantha)

He is extolled in the world as well as in Vedas (sacred scripts) as the Supreme Being (Sarvottama). The very first sloka of Sri Vishnu Sahasranama Stothram extolls Vishnu as...

"Viswam-Vishnur-Vashatkaaro-Bhoota-Bhavya-Bhavat-Prabhuh..."

Vishnu is the one who dwells in all beings, present everywhere, the one who dwells in each and every element of this universe and everything dwells in Him.

He is the solitary unique soul (ParamaAtma) of outstanding excellence;

He is the mega spirit present in every being of the entire universe,

He is the Heart and soul of the universe and the only Aatman (soul) that existed in the beginning;

Lasting as the inner soul of every being, He protects and enjoys all entities in the universe, yet remains unscathed by their faults. He is indestructible.

He is the fundamental principle (Tattva) to be known and understood.

Vashatkarah means the one who possess divine and auspicious qualities like;

- Comprehensive control over everything (sovereignty/lordship);
- All capabilities to do and undo anything and everything;
- All accomplishments (Yashass);
- Bountiful riches and prosperity,
- All knowledge in full form; and
- Total dispassionateness (non-attachment);

Lord Vishnu is free from all imperfections...

nIrdhosha/doshadoora and possessor of auspicious, best and unlimited attributes > aNantakalyaAnaGuna paripoorna like... **jnaana, bala, aishvarya, viirya, shakti, and tejas** etc. all good qualities of excellence.

He is Bhoota-Bhavya-Bhavat-Prabhuh > Lord of the past; present and future.

He is **BHAGAVAN** (Bhagavantha) the one who is worthy of worship, holy, divine, venerable, the Supreme God - Hari Sarvottama.

Aakaasa (sky/ether); Vaayu (air); Jala (water); Agni (tejas/fire); and Pruthvi (earth); collectively known as Panchamaha-Bhoothaas; the five basic elements of nature are creation of the all-pervading supreme God Vishnu the Mahadbhuutah;

**eko vishhNur-mahadbhuutaM
pRithag-bhuutaanyanekashaH!
Trii.nlokaan-vyaapya bhuutaatmaa
bhu.nkte vishvabhug-avyayaH!!**

Ancient scripts declare God as "**Eko VisHnu MaHadbHutah**"

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu is the primordial supreme God, the mega spirit, the one who pervades the many, various and different objects of three worlds of souls.

He is the one who grasps all movable and immovable objects in the universe towards Him at the time of great deluge destroying them while He (Lord Vishnu) remaining composed and untainted;

He is the one who has infinite number of forms and He dwells in the entire Universe; He is invincible > **AcHyutA**;

His glory is infinite. He is highly meritorious among the meritorious. He is beyond description/comprehension;

He is the God of Gods the Supreme God, Maha-VisHnu the Hari Sarvottama;

He is Anantha kalyaAna GUNA paripoorna - nirdosHa - dosHadoora - the SuprEme and independent rEality – VashHAtkaAra.

"TribHuvana VapUsham VisHnumeEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize the body of the Supreme God and as such the entire universe is nothing but the marvellous & beautiful form (embodiment) of Lord Vishnu.

My obeisance and salutations to that Vishnu the Eeeswarah who is omnipotent, omnipresent and omniscient;

Eesha means Master - Vishnu is the Master of Masters - Over Lord of all Gods - He is the Supreme.

Vishnu is the ONE AND THE ONLY GOD; all others are His servants (Kinkararu) and dependent on Him for existence;

Lord Vishnu is NiyaAmaka of the Universe; the divine law maker and law giver. He is the great ruler; ordainer; governing lord and presiding deity of the eternal Time - **Kaalo~`smi Loka; He is Kaala Niyaamaka - He is Sarva Niyaamaka;**

Niyaamaka means the one who governs; appoints; assigns; instructs; guides and controls etc. Concealed in the word Niyaamaka is Niyama; meaning the rules, policies, principles, regulations; set of laws.

**sasuraasuragandharvaM sayaksho.ragaraakshasam |
jagadvashe vartatedaM kRishhNasya sacharaacharam ||**

This world with all its contents, the sentient beings and non-sentient things, the gods, the asuras, and gandharvas, the yaksas, nagas and raksasas, is under the supreme control of Lord Sri Krishna who is none other than Hari Sarvottaama the

Supreme God Vasudeva; (Sri Vishnu Sahasranama Stothram Phala Sruthi);

Vishnu the Purshottama

In supreme sense Purushottama (Purusha+Uttama) is the inherent nature and attribute of Lord Vishnu with which He is referred to.

It means the greatest among all the Purushas (not gender based); the Supreme Soul (highest spirit), the universal being who is omnipotent and omniscient. It is the superlative form of Lord Vishnu (Purusha).

All incarnations of Lord Vishnu are coupled with the quality of Purushottamatva whether it is Sri Rama or Sri Krishna or Lord Srinivaasa (Venkateswara).

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme God is exclusively dedicated to Purushottama.

yasmātkṣaramatītoḥhamakṣarādapi cottamaḥ |
atoḥsmi loke vede ca prathitaḥ puruṣottamaḥ ||

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamaḥ puruṣhas tv anyaḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spells out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much... superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the
- one who supports all beings in three worlds;

Purusha Sooktha the essence of Vedas; dedicated to the Supreme Purusha (Lord Vishnu) gives an insight into the universalized concept of Purusha the single universal person. It is a short form of understanding the Supreme consciousness.

Purusha means Bhagavantha; the one that eulogizes the glory of Bhagavantha is Purusha Sooktha. We find a reference to the term PURUSHOTTAMA in sloka # 3 and 54 of Sri Vishnu Sahasranaama Stothram.

'eko nārāyaṇaḥ Na dvitīyo'sti kaścit'

there is only one NaAraAyana the Supreme God; Aadipurusha; there is no one superior to Him; He is second to none.

Lord Narayana is number ONE in the Universe. There is no other in any way whatsoever. He is Adviteeya.

Lord Vishnu is unique and no one can be equated with him and there is no one better than him. He cannot be grouped with others as belonging to a particular species. For the seekers of Moksha, He is the one beyond which there is nothing else to be attained.

He is Panchaniyamaka Bhagawadrupa (Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana) the plenary expansions of Lord Vishnu the Hari Sarvottama the ever-green supreme God Vishnu.

He is unblemished and free from all sins; doshadoora;

nArAyaNAya paripUrNaguNArNavAya
vishvodayasthithilayonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satkAraNAya vitatAya namo namaste ||

My repeated and pious Salutations to the Supreme God Naaraayana;

who is like an ocean of full and auspicious attributes, anantha kalyaana guna paripoorna;

who is cause of origin, sustenance; destruction and supreme guidance of the universe,

who is the giver of all knowledge, who is all pervading and who is the abiding cause of salvation to the Gods/Noble and damnation/sorrow to the Asuras/wicked.

He is **"SarValakshHanaLakshHanyaH"**

the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna;

He is the Paramaatma, saakshaatt (per-se) SriManNaaraayana the MokshakaAraka, the one who destroys (Hari) the cycle of birth and death.

"Moksham NaAraAyanaaddhichhett"

Giving Moksha is the prerogative of Lord SriManNaaraayana the one and the only one to grant Moksha to the deserving;

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

NaAraAyana is a highly popular name by which the all-pervading Supreme God Vishnu is called. It is the primordial form (Moola Roopa) of Bhagavantha;

Several Puranas and Vedic scripts have eulogized His qualities, merits, magnificence and his supremacy. Sri Vishnu Sahasranama Stothram (sloka # 26) eulogizes as "satkartaa satkritah saadhur jahnur-naaraayano narah"

Nara + Yana = Narayana. Nara is generally referred to the mankind and Yana means the conveyance. Narayana means the conveyance or the sole vehicle for the human beings to depend upon for their ultimate journey of salvation.

Aayana also means the direction and Naaraayana is the one who shows direction to the mankind towards the ultimate reality.

The word Naara is also associated with another meaning for water. NaAraAyana means the one whose abode is water. NaAraAyana according to this etymology is the one who moves (floats) in the infinite waters and is also the water itself, the one who lives in water.

Famous Ashtaakshari (eight lettered) manthra Om! Namoh Naaraayanaaya! dedicated to Lord NaAraayana is Kyvalya (salvation) manthra without reciting of which even the Gaayathri manthra becomes ineffective. The story of Ajamila in Bhagavatha Purana extols the glory and power of the divine word "Narayana"

The very first sloka in MahaBharata starts with "Narayana">
"nArAyaNam namaskrutya naranchaiva narOttamam" offering
reverential obeisance to Lord Narayana the Supreme
personality of GodHead who is the best among the super most
beings [Purushottama](#);

"KaAlascha Naaraayanah"

Time is arising out of Lord Naaraayana. He is Kaala Niyaamaka,
the governing lord and Presiding Deity of the eternal time. He
is Niyaamaka of the Universe; He is Sarva Niyaamaka;

NaAraAyana is the divine law maker and law giver. He is the
great ruler; ordainer; He is the dispenser of fruits of action.

He is the ultimate truth and the ultimate divine power;

jaṅgamājaṅgamam cedam jagannārāyaṇōdbhavam
(जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम्)

Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great
elements, livings things, non-living things, movable,
immovable have all originated from the Supreme God, Hari
Sarvottama - SriManNaAraAyana;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamam cedam jagannārāyaṇōdbhavam ||

This simple sloka from Sri Vishnu Sahasranama Stotra (Phala
Sruthi) is an eye opener for those who don't believe/keep
doubting about the cause/origin/existence of the universe and
its elements;

He is **DhaAta - VidHaAta - DhaAturUttama**;

Narayana is the great supporter (Dhatu) of the universe,
the vital force and sustaining power of all beings;
He is the divine law maker and law giver.

He is the great ruler; ordainer; (VidHaAta).

He is the dispenser of fruits of action.

He is the subtlest (Dhatu) without which no existence is ever possible;

He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support DhaAturUttama;

He is the great nourisher and supporter of the Universe, the one who is PUSHTI the vital force and sustaining power of all beings

He is **"Eko Vishnu Mahadbhutah"**

the one and the only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere. Entire Universe comprising of living beings, non living things etc. has emanated from NaAraayana the Supreme God;

nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi !

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NAARAYANA;

This is just a tiny example of the glory, significance and excellence of Lord Vishnu; the culmination of which Lord Sri Krishna explains in Bhagawadgita His mighty/multivarious (VIBHOOTI) manifestations in the form an exclusive chapter VIBHOOTI YOGA (10th Canto);

nārāyaṇāt prajāpatayaḥ prajāyante (Narayana Upanishad) - from Lord NAraYana emanate the PraJapatis the Divine Progenitors; Prajapathi means the one who procreates.

Always with Goddess Lakshmi Devi, He is LakshmiNarayana;

As antaryaami of Sun God (Surya) He is Savithru naamaka Narayana;

"Vanamaali gadee shaarnghee shankhii chakrii cha nandakii
Shrimannaaraayano vishnur-vaasudevo-abhirakshathu"

Lord Sri ManNaAraAyana... the one who is adorned with a garland of forest flowers;

who is symbolized holding the mace (Gada), Bow (Shanrga), Conch (Shankha), the Disk (Sudarshana Chakra) and a Sword called Nandaka who is known as Vishnu and VaAsudeva

protect us and bestow happiness to one and all.

Sri Vishnu Sahasranama is such a beautiful/meaningful hymn, an essence of Vedas, is a gift to the mankind carved out from Panchama Veda the Maha-Bharata.

It is not just calling out the names of the Supreme God Vishnu rather it denotes the attributes of AnantaKalyana Guna Paripoorna Bhagavantha, the Antaryaami, Lord Vishnu, the Hari Sarvottama, the one and the only one to be worshipped always with proper anusandhana/Taratamya.

If we may know just one meaning (literal) for each naama, Sri MadAcharyaru says/showed hundreds of meanings/attributes could be interpreted for each naAma.

VRUSHAKAPAYE NAMAHA

The term VrusHakapi we come across in Sri Vishnu Sahasranama Stothram (sloka # 11) as one of the names/attribtues of Lord Vishnu and the term VrusHa is also referred to in SVSNS in the following slokas...

#vrsā- #kapi ameyātmā sarva-yoga-viniḥ-sṛtaḥ || 11 ||
amoghaḥ puṇḍarīkākṣo #vṛṣa-karmā vṛṣākṛtiḥ || 12 ||
#vrsāhī #vrsabho viṣṇur #vṛsa-parvā #vrsodarah || 28 ||

In the term VRUSHAKAPAYE (Vrusha + Ka + Pa) NAMAHA;

VRUSHA is referred to Dharma, virtuous act/virtue, the divine Boar; kA indicates Water and pA indicates to protect;

In supreme spirituality, the term VRUSHAKAPI (Vrushakapaye) is connected to Varaha roopi Paramatma (Lord Vishnu) the one who lifted the Earth from deep waters to protect/restore Dharma.

Learned scholars connect this act of Paramatma with a sloka from MahaBharata (Shanti Parva sloka # 12.330.24)

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।

तस्मात् वृषाकपिः प्रोक्तः वस्वरण्योऽभीष्टदो मनुः ॥

"kapir varAhah SreshThaSca dharmaSca vRsha ucyate |
tasmAd vRshAkapim prAha kASyapO mAm prajApatih ||

In protecting/restoring Dharma there is no one else as sreshHta, as powerful, as magnanimous, as merciful, as Bhagawan Vishnu who is AmEyaAtma the one who is who is beyond comprehension, description, undefinable, inexplicable, immeasurable;

Lord Vishnu is dharma and his very nature is dharma and his incarnations/actions are for the purpose of dharma. He is an embodiment of dharma (Vrushodara) and protector of dharma, the one who always keeps an eye (vigilant) on Dharma.

He is the foremost and greatest among the knower of dharma and his actions are as per dharma **'RaAmo VighrahavAan**

DharMah'

He is Vrushakapi the one who quenches the thirst of desires (abheeshta) of his devotees. He is the one who showers/bestows/gives happiness to his devotees;

He is the one who has shown the path of dharma, laid the ladder/steps (Navavidha Bhakti) of Dharma to reach him the ultimate reality, he is VrushaParva;

Vishnu is the ultimate Dharma and ultimate Tattva and worshiping/praying Him with proper anusandhana of his qualities is perhaps the quintessence of Sri Vishnu Sahasranama Stothra.

Lord Vishnu is the source and from whom originated are the four great human values viz. **dhArma-artHa-kaAma-moksHa**;

MuktaAnaaM ParamaaGatiH (SVSN - sloka # 2)

He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

He is Moksha Pradhata, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas.

Akhila amnayaika vedyo HariH (Prameya Navaratnas);

All Vedas speak (eulogize) Lord Sri Hari - Vishnu is to be perceived in His nature through Holy Scriptures and only through them. **Vishnu is Veda-VEdyah.**

His glory is infinite. He is highly meritorious among the meritorious. No one can describe or define Him precisely.

Is it possible for anyone in this Universe to describe Lord Vishnu? the Supreme God - Hari Sarvottama;

He is **ANIRDESHYA** - the one who is beyond description, undefinable, inexplicable, He is beyond perception; it is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

Lord VishNu to be remembered/worshiped always is the greatest injunction of shastras/Vedas/Puranas; all other rules being secondary;

Lord Vishnu is the Supreme Brahman and independent Supreme Reality is the central theme/concept of Dvaita Vedanta. Vishnu bhakti/faith in Lord Vishnu is one of the fundamentals/foundation of Dvaita ethics.

In **Dwadasa Stothra** Sri MadAacharyaru eulogises the Lord as...

ಹರಿರೇವ ಪರೋ ಹರಿರೇವ ಗುರುಃ ಹರಿರೇವ ಜಗತ್ ಪಿತೃಮಾತೃಗತಿಃ

harirEva parO harirEva guruH harirEva jagat pitRumAtRugatiH:

Hari is the Supreme Being/Sarvottama - Hari is father; Hari is mother; Hari is Guru and Hari alone is the final support & Gathi for the souls.

HARI is **Taapatraya Nivaraka (TapatrayaHaaraka)** - the one who removes/eliminates the worry, anxiety, difficulty, trouble... of his devotees;

'HARI' refers to HARI SARVOTTAMA the ever-green Supreme God SriManNarayana the MokshaKarak; the one who destroys (Hari) the cycle of birth and death. Hari also means the one who steals and Lord Sri Hari is the one who steals (destroys) our ignorance;

In all incarnations of Lord Vishnu main objective would be Dushta Sikshana; Sishta Rakshana and to uplift the Dharma.

Lord Vishnu has slain several demonic forces; this attribute of Lord Vishnu we find more prominently in Sri Raama-avathara and Sri Krishna-avathara.

Right from the infant stage Lord Sri Krishna started eliminating the Demonic forces to begin with Poothana and ended with Kurukshethra war.

Kaama (lust, craze, desire), Krodha (anger, hatred), Lobha (greed, miserliness, narrow minded), Moha (delusory emotional attachment), Mada or Ahankara (pride, stubborn mindedness), Matsarya (envy, jealousy, show or vanity, and pride) are called Daitya lakshana (demonic characters).

These demonic characters are called Arishadvargas (negative passions) who are the six internal enemies of mankind. They are responsible for all kinds of difficult experiences in our lives. These negative characters prevent mankind from realizing the ultimate reality.

Lord Sri Krishna explains the characteristic features of Divine (Daivee) and Demonic (Asuree) qualities and implications of having Asuree qualities in Bhagawadgita - DaivaAsura SampadVibhaAga Yoga (16th canto);

priINayaaAmo vaAsudevaM 🙏🙏🙏

VaAsudeva is foremost among the plenary expansions/Vyuuha Roopa of Lord Vishnu along with Sankarshana-Pradyumna-Aniruddha and one of the ChaturVimshati KesavaAdi vyuuha roopas of Hari Sarvottama.

These four forms are considered as Vishnu Tattva or plenary expansions of the Moola roopa of Bhagavantha SriManNaaraayana.

Vaasudeva is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

vaasudevaashrayo martyo vaasudevaparaayaNaH |
sarvapaapa-vishuddhaatmaa yaati brahma sanaatanam ||

The one who seeks out Lord VaAsudeva with total devotion and takes shelter only in Him would get cleansed from all sins and with a mind thus purified ultimately attain salvation.

vaasanaad vaasudevasya vaasitaM te jagatrayam |
sarvabhuuta nivaaso asi vaasudeva namostu te ||

Sri Vedavyasaru says.... Salutations to the all-pervading supreme God Vaasudeva because of whom all the three worlds have become possible/effective/operative/viable; who is indeed the refuge of all creatures.

Famous hymn Om! Namo! Bhagavathe! Vaasudevaaya! called Dwaadasaakshara (12 syllable) manthra dedicated to Lord VaAsudeva is known as Mukti/Kyvalya manthra.

"Manojavas-tiirthakaro vasuretaa vasupradah
Vasuprado vaasudevo vasur-vasumanaa havih"

Lord Vishnu the all-pervading supreme God is the in-dweller (Vasuh) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him;

He is the vital energy (Vasuretah) with golden lustre who is cause of origin of this universe;

He is Vasuprada/Vasuprado the bestower of the best treasure in the universe viz. Moksha;

He is Vasudeva (Va+Su+Deva) the Supreme God of Knowledge (Gnaana), the one who is the creator (bring forth) of the world viz. He is the final/ultimate dwelling, the most coveted place.

In Bhagawadgita Vibhoothi Yoga Lord Sri Krishna says that among the descendants of Vrishni He is VaAsudeva

"vrshniinaam vasudevo'smi"

He is aptly called, as He is personification of the Supreme Godhead Vaasudeva. Va + Asu + Deva = Aasu refers to Lord Vaayu (Vaayu Stuthi sloka # 14) - VaAsuDeva is Lord of Vaayu (**Aasu DEva**). Vasudeva also means the Lord of Vasus.

priINayaaAmo vaAsudevaM
devataAmaNDalAkhaNDamaNDanaM...

Sri MadhvacharyaRu in his famous Dwaadasa Stothra (8th canto) eulogizes the Supreme God and recommend to Propitiate Lord VaAsudeva who is the most precious jewel, "**SarvaDevasikhaamanih**" in the august gathering of Gods headed by Lord Brahma.

Vasu means excellent/Gem; VaAsudeva the Gem of a God who is solitary unique soul of outstanding excellence and the only Aatman that existed in the beginning.

**Na vasudevabhaktaanaam-ashubham vidyate kvachit !
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate !!**

No ill-fate befalls on the devotees of the Supreme God Vaasudeva and they will never have fear from birth; death; old age and diseases.

Never-ever do dosha chintana, samsaya of Lord Vishnu, his qualities/attributes, symbolism, avatharas, capacity, merits, leela, sarvottamatva/supremacy; Such devotion only, which is devoid of all these, is declared as real devotion. Avoid hatred against the Supreme God Vishnu to avoid suffering in life; complete misery resulting from such hatred stays eternally.

**Narayanaya Vidhmahe
Vasudevaya Dheemahe
Thanno Vishnu Prachodayat**

Let us meditate on the supreme God Narayana who dwells in
all beings as VaAsudeva and the one who inspire us as
Bhagawan Vishnu.

Sri KrishnaArpanamastu
naham karta harih karta
Haari Sarvottama – Vaayu Jeevottama
Sri Gururaaajo Vijayate

